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THE
SKIRMISHER
DEFEATED
AND
TRUTH
DEFENDED;

Being an ANSWER to a Pamphlet,
ENTITLED,
A Skirmish made upon Quakerism.

By William Penn.



Jam. 3. 13, 14, 16. *who is a wise Man, and endued with Knowledge amongst you? let him shew out of a good Conversation his works with Meekness of wisdom: But if ye have bitter Envying and Strife in your Hearts, glory not, and Lye not against the Truth: For, where Envying and Strife is, there is Confusion, and every Evil work.*

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THE
Skirmisher Defeated
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Truth Defended :

Being an Answer to a Pamphlet, intituled,
A Skirmish made upon Quakerism.

OF all the Evils that attend *Controversie* about Religion, there is none more odious and provoking than that of *Misrating* Principles, and giving *That* under mens Names to the World for their Doctrine and Judgment which they abhor to believe, much more to assert and divulge to others. And this I hope I may without Offence add, That to be *Misrepresented* hath mostly been the Lot of *Truth* in all Ages, and her peculiar Difficulty and Suffering from the World: For, no sooner has Almighty God blest Mankind with further Discoveries of his heavenly Will and divine Helps to perform it, then some or other, and those not a few, have immediately opposed themselves to that Work, and the Lovers and Abettors of it; nor have those Adversaries been of the Rabble, Men of no Letters, Education or Pretence to Religion, by no means; much the contrary, the Learned Crew, the Clergy, that great Corporation of Religion; it hath been generally such, the *Cheminants*, men of the Black Robe, that from a Pretence to greater Knowledge than others, an Education in the Studies of Divinity, a peculiar Warrant and Mission, with the Countenance of Worldly Authority, have

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used their Skill and employed their Abilities to traduce Truth, and stigmatize her Followers, exposing both to the Fury or Mockery of the World: tell me when this fell out otherwise, and allow me Scripture Story but to be true and sacred.

I pretend not now to write an *History*, no not to epitomise that which is already writ, nor need I, for the Case is evident; but because Examples are so ready, I will instance in him that said, *I am the Way, the Truth and the Life*: One while the *Scribes and Pharisees* took hold of his *Nonconformity* to their Customs, and then he was a *Despiser of Moses, a Breaker of the Law, one that made void the Traditions of the Fathers*: Another while, he was a *Mean Fellow, but a Carpenter's Son*; and what Man of Quality would follow him? or who would make a Messiah of a Mechanick? or a Saviour of so servile an Off-spring? But when this would not do, then he was a *Samaritan, and had a Devil, and cast out Devils by Beelzebub the Prince of Devils*; thereby rendring his Person hateful to the *Jews*, that refus'd all Commerce with the *Samaritans*, and his Wonderful Works suspected of a Diabolical Power, lest the People should believe in him: But this Trick failing, and the People believing, lest any of Note should be taken with him, they sling out, that he was a *very Idiot, one that knew not Letters*; and that none followed him but those that are cursed, and know not the Law, the Rabble, the Vulgar and Illiterate People: But when this Stratagem succeeded not to lessen his Reputation, and question his Pretences, they bruted up and down, that for all his pretended Perfection, he was a *Loose Person, a Wine-bibber, a Companion of Publicans and Sinners*, not fit to be the Leader of a Strict Sect, nor qualified for so Glorious a Work as that of the Messiah's. God still blasting their Designs, and the People flocking after him, admiring his Doctrine, his Authority, his Wisdom and his Miracles, the *Jewish Council of Doctors and Rabbies* roundly accuse him of *Blasphemy*, and have the Confidence and Cruelty to seek his Life, telling *Pilate*, that *They have a Law, and by their Law he ought to Die*; but *Pilate* scrupling the Matter, and finding their Proofs short, faints in their Business, which they percei-

ving,

ving, with one loud Cry, as if it were a Dare to *Pilate* to deny them their Murderous Ends, tell him, *He is an Enemy to Caesar*, hoping though *Pilate* would not concern himself with their Laws and Customs, yet that being *Caesar's* Deputy and Officer, he would not suffer any man to live that was a declared Enemy to *Caesar's* Government; and they had their End.

Nor did his *Disciples* fair better, who were accounted *Enemies to the Law & Scriptures, Seducers, Deceivers of the People, Pessilent Fellows, Sowers of Sedition, Turners of the World upside down, &c.* But who were they that made this lamentable Opposition? were they literally *Heathens*, or professedly *Infidels*? no such matter; for that might have in some sense extenuated the Crime, at least have spoyl'd our Parallel; but they were the *Offspring of Abraham, Great Scripturians, to whom pertain'd the Covenant, Promises, Adoption*, and if we will take their word for it, *Children of God, in Bondage to none*; though its not to be doubted but that they were by Nature *Heathens*, and for all their great Profession *Infidels* in spirit, and great Slaves to Sin, and Children of the Evil One all this while. Now, this has been our Case, who are in Reproach called *Quakers*.

In the First Place, we must honestly and plainly confess before almighty God and all Men, that we have been of the common Mass of Mankind, and had our Conversation in the times past, in the Vanities, Pleasures, Sports and Lusts of this World, living in some respect without God and Christ in the World (though under a Profession both of God and Christ, as the most Part of *Christendom* (so called) do at this Day;) and in this dead Estate to the living Sense and Enjoyment of God and Christ in our Souls, the Lord visited us, and by his own convincing and reproofing Light, Power and Spirit hath he awakened us, and brought us to behold him, whom we under all our Profession of Religion, had more or less grieved and pierced with our vain Thoughts, Idle Words, and unholy Actions, and to Sorrow with true godly Sorrow, and be in unfeigned Bitterness, as for our first born or our only Child, the Lord thus redeeming us through his holy Rebukes and Judgments from an evil Conversation, and converting us to himself by his own

Righteous Law in our Hearts. And when it had pleased God thus to rouse us out of our carnal Security, and fire our House of empty Profession about our Ears, and open the Book of Conscience, and call us to Judgment; kindling his holy Terrors in our Hearts, because of our past Conversation, that had been in the vain and sinful Fashions and Customs of the World, calling God our Father, and not born of him, and Christ Lord, and not by his holy Spirit, neither had taken up his daily Cross, to the slaying of our own Wills and carnal Affections, notwithstanding the great Profession that we in Words made of him and the *Christian Religion*, we came to see that true *Christianity* was another Thing then the World apprehended, and that as he was no more a Jew that was one outward, *so neither was he a Christian that was one outward, but he was a true Jew and Christian that was one inward, whose Praise is not of Men, but of God*; in this Zeal that God had begotten in us for his own living Way, the spiritual Circumcision, the right *Christianity*, namely, *To be Christ like, to do the Will of God in Earth as it is done in Heaven, to live unspotted from the World, and no more we to live, rule and order, but Christ that liveth in us, which is to have eternal Life abiding in us*. In this godly Zeal, I say, for this pure and living Way, we frequently testified to all People what God had done for us, where he found us, what he discovered to us, what he condemned us for, what he redeemed us from, and what he had brought us to, earnestly recommending the Light of Christ within, that manifests the Mind of Christ unto them, vehemently decrying the lifeless Profession they worship God, the eternal Spirit in, and shewing to them a more excellent Way, because a more pure and spiritual Way; manifesting to them how that they called Christ their Lord, and did not obey him, their Saviour, and were not saved from Sin by him; yea, how they magnify'd him in the History, and crucify'd him in the Mystery, warning them of their carnal Faith, Hope and Security they lived in; which cleansed not their Consciences from dead Works, nor overcame the vain and wicked Spirit of the World, particularly exhorting them to turn away from their hireling Teachers, that had

had caused them to err, who though they say'd, *Thou saidst the Lord*, the Lord never spoke by them, and God said of old, *such should not profit the People*, who fed and clothed themselves of the Flock, but had no heavenly Bread, no green Pastures, no pure Fountain to feed and refresh the Flock with; and that all should learn of the Lord, that teacheth his people himself by his own good Spirit in their inward Parts; according to the Tenure of his second and everlasting Covenant, *that they turn not again unto Folly*.

For this Testimony sake hath the Devil rag'd, and plotted our Ruine ever since we have been a People, now like a Lyon, then like a Lamb; one while in the Appearance of a Serpent, another while in the Shape of a Dove; but the Lord God Jehovah hath kept us hitherto, none of his Weapons hath yet prospered, and 'tis our Faith none ever shall; for our Confidence is in him whom the Winds and Seas obey.

Sometimes they tell us of our Novelty, as the Jews did Christ; Abraham was before thee, say the Jews; Before Abraham was I am, says Christ; the Christians were counted *Upstarts* both by Jews and Gentiles; yet their Way, and for *D. Cave's* *prim. Christ.* ours, the pure, plain, spiritual Religion & Worship was before Jew or Gentile were; anon we are *Ignorant, Illiterate, Mechanical*; by and by we are *Subtil Jesuites, Crafty Deceivers*; then *Fanaticks*, as quickly *Papists*; by some counted *Enemies to Caesar*, by others *Temporizers*; our Village is continually *marr'd* in the Eyes of the *Outside Christians*, as was our blessed Lord and Masters in the Eyes of the *Outside Jews*; for what can escape their Censure; there is a Sort of Men nothing pleases; one sayes we are *Socinians*, owning Christ to be but *merely a Man*; another, that we are *Subellians and Valentinians*, and deny the *Manhood of Christ*; starts up a third, and sayes, *The Quakers expect to be justified by their own Works*; a fourth presently cries out, *They will do nothing unless the Spirit move them* (how are the Works ours then?) some imprison us because for *Conscience sake we cannot take up Arms*, others for *Fear we should*: Again, our Plainness in Apparel is concluded *Singularity*; our proper Speech, *Rudeness*; our Scrip-
ture.

ture-Dialect, *Chitling*; if we conscientiously refuse them our Hat, 'tis *Pride*; if out of pure Tenderness we cannot swear, 'tis *Contempt of Authority*; and if we deny to pay the Parson Tythes, 'tis reputed *Robbery*, though we have nothing for our Money of him: In fine, our Silence goes for *Sullenness*, our Sobriety for *Morosity*, our Frugality for *Covetousness*; and for our Doctrines, they are only *Antipodes* to Truth; for we are made to deny God, Christ, Spirit, the Immortality of the Soul (yet that we hold our Souls to be God, Christ and holy Spirit too) that we deny the Scriptures, Ministry, Church-Ordinances, Justification and Salvation by Christ, the Resurrection, Rewards and Punishments; and which is yet further observable, as it fareth with our dearest Master and his Followers then. The Scribes, Pharisees, Sadducees, Galileans, &c. ready just before to devour one another, immediately united and combined to oppose, traduce, trap and ensnare them; so has it fallen out with us; for the Hand of every party hath been lifted up against us; I scarcely know one that is under any considerable Notice in *Christendom* (however violent and irreconcilable among themselves) that hath refused that common League and Confederacy, or that hath not by some or other of its principal Agents vigorously, if not scornfully and persecutingly decry'd and oppos'd us, yet are we alive and a people, blessed be the Name of the Lord; this leads me to ask the Question, why did they so use our blessed Lord and his Disciples? the Answer is easie, *Because they saw him not, they knew him not, nor his Followers as they were; they had lost their Divine Savour*, and professed the Words and Sayings of Moses and the Prophets, not in their Life and Spirit; and I can give no other Reason why we are so little known to the World of Christians in our Age, then that they hold generally the Christian profession out of the Christian Nature, Life and Spirit; for we are the most mis-understood and mistaken of people, whence it follows, that our Antagonists of every Party have charged us with Doctrines and Principles not of our owning, but their own Making, if not Inventing, which is worse; 'twere too tedious to enumerate all their Attempts: there are not less, I believe, then

then One Hundred Books extant, two thirds of the most of them are Imagination, Romance, Fiction, and no Judgment or Doctrine of ours. This is Notorious by our Answers: and I hope every man's word is to be taken about what his own Faith is, though not in the Proof of his Faith, to be a True Faith.

Of later Times, two Persons have excelled in this Way of Opposing us, *Thomas Hicks* and *John Faldo*; they are both Answered, according to their respective Tracts; and their further Defence remaineth hitherto unattempted by any.

'Tis with a Passage in my Answer to *J. Faldo's* first Book that this same I.C. filed, *A Minister of the Gospel*, and a *Skirmisher* too, offers at an Encounter. I question not his Courage so much as his Skill; he shows Will enough, but his Abilities fail him: I am willing to persuade my self, that he is more *Novice* then *Soldier* in this War, and that this is rather a Spurt of Heat, then a Deliberate Action; for, Wise Men count their Cost; Fools only invade without Force: I hope he will not be angry with me for this Opinion of him; I am sure he ought not, if he be a *Minister of the Gospel*; I know not how he will take it as a *Skirmisher*, an Employment of so different a Nature; but certain it is, that Mistake is more pardonable then Malice, and Ignorance excusable then Fiction: I would not willingly fall upon him with those severe Terms, and put him upon that Difficulty I have been constrained to treat others with, and reduce them to; I would chuse rather to inform then chide him; only I must tell him, that he is fallen into the Road of as great and arch a Perverter of our Writings and Sayings, as any Enemy that ever appear'd against us, and improved his Mistake upon us, by as many Foul, Impious and Detestable Consequences (even to a *Tautology*) as that of any other Adversary hath done, which would make one think, that there was more of Design then Accident, and Premeditation then Inadvertency in the Business. Be it as it will, the Man pretends to be offended at me, & endeavours to make others offended too; 'Tis highly fit as a *Christian* man, that I do my best to remove the Reason of it, and that I shall, by the Help of Almighty God,

First

First then, I will set down that Passage of mine, which he makes the Reason of writing his Pamphlet, & annex some of the Consequences he draws from my words, by which he would render them and me Odious to his Reader, and then fall to my Defence, which will not be difficult, and I hope not tedious to my ingenuous and inquiring Reader.

No Command in the Scripture is any further obliging upon any man, than as he finds a Conviction upon his Conscience — It is Conviction that can only oblige to Obedience — When any man is convinced, that was commanded another, is required of him, then, and not till then he is rightly authorized to perform it.

These Parcels has he cull'd out of a Book of mine, called, *Quakerism a New Nick Name for Old Christianity*, I writ in Answer to John Faldo's Book, entituled, *Quakerism No Christianity*. pag. 71, 72.

Let's now see the Use he makes of them, and what Language he makes them to speak.

That this Position opens the Flood-gate to all Error, Atheism, Impiety and Wickedness; and that it is the Overthrow of all Law and Government, p. 2. That sins of Ignorance are no sins; for all Conviction is by Knowledge — that this justifies Paul's Blasphemy and Persecution, and gross sins against the Gospel, because he did it ignorantly, p. 3. It justifies all Erroneous Doctrines and Practical Misapprehensions; and whatever Foes lie in the Understandings of men — Penn's Position doth justify the Irish Rebellion, the French Massacre, the Marian Persecution, the Ten Persecutions of the Primitive Churches, the Gunpowder Treason, Judaism, Mahometanism, Paganism, Popery, and all Erroneous Sects and Parties in the World, with all their False Principles and Practices. Christ saith, It is Life Eternal to know God and Christ Jesus, John 17. 3. Penn's Position saith, If you are ignorant and unconvinced, no Law can lay hold on you, if you be deluded, and practise according to the Conviction of your deluded Mind you are warranted by the Command of God, which do all center in Conviction, p. 4. Again, If this Posi-

tion be true, then Conscience and Conviction is God; and whatever Conscience says, must be done, be it right or wrong; and it lies in the power of Conscience to make void all the Laws of God, and to do what it pleaseth—It will also follow, that he is the most free from Sin who hath the most feared Conscience, and that the ready Way to Obedience and Salvation, is to debauch and fear the Conscience—If Conviction be the Ground of Obedience and the Authority of Scripture depend upon the Rectitude and Purity of Conscience, then all Rational Laws, Order and Government, both divine and human, are overturned, and a stop is put to all Religion and Piety towards God, to all Conscience, Honesty and Charity towards Men—So Princes and Rulers may command and make never so good Laws, Conscience may come and say, I deny all these Laws, and the Maker of them; Children may refuse to obey Parents; Servants, Masters, and Inferiour Superiours; if Conscience shall be unconvinced, and if it be deluded, Subjects, may murder their Princes; Children, their Parents; Servants, their Masters; one Man, another; there can be no Law, but Conscience, and whatsoever Conscience says must stand, p. 5, 6 — The Quakers Conscience says one Thing, the Papists another, the Pagans, the Turks, the Jews, the Tyrants, the Traytors, the Hereticks, the Worldlings, the Hypocrites, the Proud, the Adulterers Conscience, how many contrary Consciences are these? how many Gods shall we have and contradictory Laws, if Conscience and Conviction be the only Thing which obligeth to Duty, p. 6, 7. These with Abundance more of the like Nature are the Consequences he rather bestows upon, then draws from my Words, as particularly he hath laid them down; pray hear his Farewel after such a violent and virulent Skirmish, I would be glad to make the best of your Position, but I must profess my Conscience and Conviction, p. 13, I refer my self and what I have here writ to Impartial Censure; warning and entreating all People, as they love their Souls to take heed of Quakerism—Keep your Poyson to your self, and none will perish by it but your self; but if you will needs vend it, and in the View of the Nation, and such at least as know the English Tongue, set up a Position subverting all Religion, Law and Government,

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and levelling all holy and profitable Rules and Commands to Mens Lusts, leaving no Man in the World under any Obligation, or any Duty to God or Man, further then he is convinced in his Conscience; be it known to you, that Jesus Christ hath his Servants abroad, to bear Testimony for him against such GOD-BLASPHEMING AND SOUL-DAMNING ERRORS; and if you repent not, this that I have written shall rise up in Judgment against you, and shall be an Aggravation of your Misery in that Day.

Prepare to answer the righteous Judge, if your Conscience be blinded and scared now, it will be open and awaken then.

This Reader concludes his two Sheets of Skirmish upon me: But by the way, it ought to sound very strangely to my Reader, that a man should profess Conscience and Conviction for this long Anathema against Conscience and Conviction: But by that time he is as well acquainted with these sort of men as I am, he will leave off wondring that such men contradict themselves; indeed they live by it.

But what shall I do or say to this Goliath? Behold the Spoil of his Skirmish! He has invaded my Body and Soul, Religion and Life; these he thinks he leads away in Triumph after him; for I am (if he may be believed) by my Doctrine an Heretic, a Blasphemer, an Atheist, a Traytor, a Regicide, a Parricide, a Murderer of my Kindred and Neighbours, a Destroyer of all Government Divine and human, and a common Enemy to Mankind, unfit for this World, and for Heaven in the next, unless I repent, which ought to be very questionable to so dissolute and impious a Wretch, as this pretended Minister of the Gospel in his Skirmish hath been pleased to render me; what remains, but that the Dogs or the Lyons devour me, the Rabble or Government sacrifice me? I am only fit for Prey, if this be true; what now shall I do, Revile him? by no Means; revenge my self by a bitter and invective Answer? no such Matter; but may not I be angry with him? not a For; what then? Pity and Inform him, though a Parson; I think so too; wherefore overlooking all such Provocations, I begin and proceed in this Method.

First,

First, I cannot but take it very ill, in Case I were unsound in any one Doctrine, not through Inadvertency, but knowingly and premeditatedly, that he without any further Search or unquestionable Proof, should fault and impeach the Way I profess, and upbraid an entire People with my Mistake; I ask if this be the VVay to perswade me that he is a true Minister of the Gospel, one that is zealous to promote the Commandments of God, that in doing this hath broke *That* of loving his Neighbour as himself, and doing unto others as he would have them do unto him; *William Penn* holds a gross Error, therefore the People call'd Quakers and the Way they profess must be skir-mish'd upon with the foul Names of Murderers, Rebels, Traitors, Atheists, Heresie, Blasphemy, &c. What Part of *Logick* or *Philosophy* is this? none I think, I am sure there is neither Law nor Gospel for it; but 'tis too frequent with many to live in the Transgression of those Commandments they verbally admire, even then when they are pleading for them.

In the next Place, I must needs observe to him his Disingenuity in telling me, *He would be glad to make the best of my Partition*, after he had manifestly made the worst he could, his two Sheets being stuff'd with the most abominable Consequences it had been possible for any Man to invent or aggravate against me; this seems to be a Degree beyond Ignorance, and looks very scurvily for a Man of his Function and Pretences, *Skir-mishing* laid aside.

But that which weighs the most with me to suspect my present Adversary of unfair Dealing (to let such Words as *Forgery* slip for this Time) is his taking my Matter to Pieces, clipping Sentences, and dropping that by the Way, which read with the rest would in my Apprehension have defended the Passage from the Possibility of any reasonable Exception. Shall four Lines and an half of a Book of above 250 Pages, and those cull'd too out of three several Places, reprobate the Book, the Author, his Religion, and the Body of People he relates to? I hope he has so much Conscience and Conviction left upon second Thoughts (if for my sake he is not out of Charity with both) as to condemn this Sort of proceeding with us; but

perhaps he will tell me, I make too much of it, and that it was but a Skirmish; if so, then no Battail or solid Encounter of both Armies, and if not, how come we and our Religion to be defeated, and taken in his Apprehension; doubtless this must go but for a Vapour, and proves the Parson more a Man of his Words then of his Deeds.

Nor is this all the Ground of my Jealousie, for unless he had met with my Book by Accident, and had cast his Eye only on those three Places, not reading what went before, came between, or followed after, (a thing scarcely possible) and upon that transient Notice had sally'd forth, and skirmish'd upon me (a Rashness no Man in his Wits would be guilty of) or that when he had fallen so partly on those three places, he resolv'd to see no more for Fear of being better informed, a Disingenuity greatly unbecoming a Man of his Pretensions, it must and will follow, that he did knowingly and on Purpose omit both giving his Reader the Reason of this Part of the Controversie between me and John Faldo, and my Sense at large in Defense of our first Position; which done, would have sav'd him the Trouble and Danger of a Skirmish, and me the present Pains of giving him this Repulse. And here I entreat the Readers Patience for a little Digression, if yet it be one:

John Faldo writes a Book call'd *Quakerism No Christianity*; in it he charges the People call'd *Quakers* with several erroneous Principles, whereof one is in general Terms, *That we deny the Scriptures*, upon this he bestows 9 Chapters. One of them is taken up with this Title, *That the Quakers affirm the Divine, Commands, Promises and holy Examples expressed in Scripture, as such, not to be at all binding upon them.* To this Book I return'd my Answer, entituled, *Quakerism a New Nick Name for Old Christianity*; I follow him Chapter by Chapter in my Course, I undertake him upon this Head. To prove his Charge he produces a Passage out of Edward Burrough's Writings, much at the same Rate that this Adversary quotes me, and such Harmony they hold, that they fall both upon the same Construction of us, as if they had compared Notes, or had abused us by Insinuat. This I complain of in my Answer

Answer to *J. F.* how comes *J. C.* to make the same false Steps, and yet have read that Answer; *E. Burroughs's* Words were these, as cited by *J. F.* *That is no Command of God to me, what he commanded to another; did any of the Saints which we read of act by the Command which was to another, not having the Command to themselves*—— This *J. F.* improves at the same Rate that *J. C.* doth mine, to wit, *That it opens a Way to all Lewdness and Impiety, and hath all Iniquity in the Womb of it,* extending these Words to all Laws, which (as I make appear in my Answer, however overlookt by this Man) were limited by *E. B.* and me to *Temporary and extraordinary Cases.*

Had *J. F.* been quiet here, I could have hoped that he had both seen and sorrowed for his Mistake; but he persists in his horrid Abuse of *E. B.* and begins at the same Rate with me for defending him; This is in his *Vindication* of his former Book, to which I *Rejoyn* at large in Defense of my Answer, resume the Controversie entirely, distinguish of his Fallacies and Misrepresentations, and assert and maintain our own Principles, confirming them with some Hundreds of reputed Authorities, as well of former as more modern Ages. In this Discourse (hitherto unattempted by any) I make a further Defense of *E. B.'s* and my own Sense from *J. F.'s* Misconstruction, which it had become this pretended Minister of the Gospel to have consulted, before he had engaged himself upon so strange a Skirmish.

That this Injury done me may more distinctly appear, I shall here set down once more (I hope without Offence to the Reader) the present Parson's Text, not his Sermon, that's too tedious.

—— *No Command in the Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conscience.*—— *It is Conviction that can only oblige to Obedience.*—— *When any Man is convicted that what was commanded another is required of him, then, and not till then, he is rightly authorized to perform it.*

I omit to mention his Comment; but every Thing that is vicious

vicious, prophane and diabolical he makes to follow upon those Premises.

That my Reader may the better see whether my Matter and Design at large merits any such Constructions, I chuse to insert, and that as the best and briefest Way, the 5th Chapter of my *Rejoynder* to *J. Falso*, which contains his *Charge* and *Proof*, my *Answer* (thus pared and patched by *J. C.*) his *Reply*, and my *Rejoynder*, as a more compleat Defence of *E. B's* and my Assertion against the vile Interpretations of *J. Falso*, so dexterously followed by *J. C.* and therefore equally fit for him.

Here follows the 5th Chapter of my *Rejoynder* to *J. F.* containing a Vindication of my Doctrine from any such Evil Consequences as are by *J. G.* charged upon it, with this further Advertisement, that the Reader observe, that those Lines of Capital Letters are the Passages quoted by *J. C.* and all the rest of my Answer in the Common Letter, with Comma's on the sides, herein recited, and much more, is wilfully omitted by my Adversary: also the Reader is desired to consider of the Marginal Notes, by which he will be help't to understand the Disingenuity of *J. C.* against me, my Friends, and our holy Profession.

Of Scripture-Commands, what are binding, and what not. Our Adversary's Disingenuity observed.

pag. 34. **B**UT however, he has fail'd in his last Chapter^r doubtless he thinks he has done my Business in this; he begins like himself.

Rep. *My Charge and Argument in this Chapter is, The Quakers affirm the Doctrines, Commands, Promises, holy Examples expressed in Scripture, as such, not to be at all binding to us; such an Argument, and so proved by me (mark Reader) as a Thousand Penns can never invalid it.*

Rejoyn. What can there be more conceited then this? He must live very lonely and far from Neighbours, that proclaims so much Praise to himself, and have wonderful Confidence to bid Defiance so vainly to others.

Reader, I beseech thee, for the Truth's sake, on whose side soever thou shalt find it to be, to examine with all Impartiality his Charge, our Answer; his Reply, and our Rejoinder: If his Honesty, Reason and Justice hold any Proportion to his great Confidence, we yield; But if upon an impartial Consideration he shall be found to clip and pervert our Matter, and to shuffle with us in his own, once do a poor People Right, in giving Judgment against this horrible Injustice.

The Charge thou hast heard; the Proof was this, *That is no Command of God to me, what he commanded to another: Did any of the Saints, which we read of, act by that Command which was to another, not having the Command to themselves, &c.* Ed. Bur.

Now, before I give my Answer, as it was set down in my Book, I shall insert his Quotation of my Answer.

Rep. *To this saith P. I answer briefly and plainly, and he is as good as his word. No Commands, saith he, in the Scripture; are any further obliging upon any Man, then as he finds a Conviction upon his Conscience, otherwise men should be engaged without, if not against Conviction; a thing unreasonable in a Man.*

Rejoyn.

Rejoyn. He has a notable way of Contracting his Adversary's Answers; I will set down what I writ, faithfully, plainly and briefly.

"Edward Burroughs's Expression may be taken two wayes, "and both safe enough to the Honour and Credit of pag. 72, "the Scripture, though not to the Charity or Honour, 72, 73. "sty of J. Faldo. Now follows that part he cited. "NO COMMAND IN THE SCRIPTURE IS "ANY FURTHER OBLIGING UPON ANY

(a) Ought any man to obey what he does not know? and is not Knowledge Conviction? I prouve him or any to give me a Scripture for that. But more of this anon; observe what follows.

(b) The Apostle here does plainly exhort them to make their Conviction on their Rule; for there was something in them that brought shame over them for their Evil Deeds, the true Light and Spirit, that makes known what of God is to be known in man.

(c) True still; for Man can't see without Eyes, nor all without Knowledge: But the Question is, What Conviction this is; the words prove that it is by the Light and Spirit of God; then the scared Conscience and debauched Mind are I. C. speaketh of plainly excluded; here I mention the Conviction, and that which

"MAN, THEN AS HE "FINDS A CONVICTION. "ON UPON HIS CON- "SCIENCE, (a) otherwise "Men should be engaged "without, if not against Con- "viction, a thing Unreasonable in a Man; Therefore the "Apostle, when he wrote "to the Church exhorted "them, not to do those things "whereof they were (b) ashamed, to shun what was manifested to be Evil; and affirmed, that whatever might "be known of God was manifested within, for God had "shown it unto them. (c) "SO THAT CONVICTION "ON CAN ONLY OBLIGE TO OBEDIENCE: "and since what works that "Conviction is the manifesting Light, universal Grace, "or quickning Spirit in the "Heart of Mankind, it follows, that the principal "Ground for our Faith in the "Scripture."

"Scriptures, and Reason of which works it: What Coun-
 "our Obedience to the holy Pre- tenance do either give I. C. to
 "cepts therein contained, is the heap those foul and Impious
 "Manifestation, Conviction Consequences upon me?
 "and secret drawings of the
 "Light or Spirit of God in the Conscience: And thus E B's
 "words are found and scriptural, for the Scriptures are chief-
 "ly believed to be true upon Conviction, therefore every
 "Practice therein; AND WHEN ANY MAN IS CON-
 "VINCED, THAT WHAT WAS COMMANDED
 "ANOTHER, IS REQUIRED OF HIM THEN, AND
 "NOT TILL THEN, HE IS RIGHTLY AUTHORI-
 "ZED TO PERFORM IT. Again, Such Commands ei-
 "ther relate to Ordinary or
 "Extraordinary Cases; (d)
 "By Ordinary Cases I mean,
 "such as chiefly concern Faith
 "and holy Life, which are ge-
 "neral, permanent and indis-
 "pensable, and then I deny his
 "Consequence. By Extra-
 "ordinary Cases I understand
 "Moses's going to Pharaoh,
 "the Prophets several man-
 "ners of Appearance to the Kings,
 "Priests and People of Israel,
 "with other Temporary Com-
 "mands, relating to outward
 "services, &c. (e) And
 "to we say, that what is
 "commanded One Man, is
 "not binding, as such upon a-
 "nother: But when the Lord
 "shall say, If thou sinnest,
 "thou shalt dye; If thou keep-
 "est my Commands, thou shalt
 "live; Be ye holy, for I the
 "Lord

(d) This plain Distinction
 I made is left out by him, that
 he might the better have his
 Ends, and Conceal the Injustice
 of his Work.

(e) This is a direct Contra-
 diction to his Inference and Al-
 legation, who would have me
 to hold, that what is in any Case
 commanded one Man, is not
 binding upon another, when I
 limit it to Extraordinary Cas-
 es, and just after say, that
 the Moral Commands of God
 are

are obliging upon all; How is it then that I deny the Ten Commandments to belong to all Men, or that I hold, men may Kill, Steal, &c. and not be culpable? O disingenuous man!

(f) This Out living their Day plainly shows, that I excluded feared Consciences; how then do I make a feared Conscience my Rule of Obedience, or the readiest Way to Salvation?

“Lord your God am holy;—
“For your selves KNOW
“Y-E NOT how ye ought to
“follow us, &c? I say, these
“Precepts and Examples are
“obliging upon all; why?
“because they more or less
“meet with a Conviction in
“the Consciences of all: For
“I am perswaded, none
“that has a reasonable Soul,
“who has not (f) out-lived
“his Day, but would readily
“say, These are true and
“weighty Sayings; For Faith
“in God, and a holy self-deny-
“ing Life, are necessary both
“to Temporal & Eternal Hap-
“piness.

It was, Reader, to this sober Answer he flung out his foregoing Rant, and makes this following Comment and Reply, Viz. sayes J. Faldo.

Rep. They are no Commands unless we think so. 'Tis no sin to break all the Commands in the Bible, if our Consciences can be so blind, dead or hardened as not to tell us, 'tis a sin. They who thought they did God good service in killing his Servants did not sin in the least, because they were not convinced of a Command to the contrary. To vindicate my whole Chapter concerning the Scriptures. 'Tis a Prin-

(g) Is not this the Language of I. C? and they not Brethren in Abuse?

ciple that hath all (g) Iniquity in the Womb of it. Who can find Names for such Impious Principles? Penumbath op-

posed, scorned the Truth, vilified its Teachers and Defenders, so as scarce ever Man did; vented the most pernicious Errors, told abundance of those things that are known to himself to be False.

Rejoyn.

Rejoyn. Reader, This is all the Justice and Reason I can have from this pretended meek and suffering Nonconforming Parson. What would such men do, had they as much Power as Anger? But I shall leave him with his Pride & Passion. Is there any thing more clear then that he extends the words of *E. Burroughs* to Ordinary Cases, which were wholly writ about Extraordinary; and that he takes no more notice of my *Distinction*, then if there had been none made? As if it had been formerly an equal Sin for any *not to be Circumcised*, and to (b) Murder his Father or Prince; or that there was the same Conviction universally upon the Consciences of all Men, *not to wear Linsey*. *Levit. 19. Wolfey*; as to do by 18, 19. others as they would have others do to them.

That what we say was *E. Burroughs's* Meaning his own Words undeniably prove: "One, sayes he, was sent to (i) baptize, and another to preach the Gospel: which were particular and extraordinary Commands. He clearly shuffles and evades the dint of my Answer; & would run us within the Borders of *Racism*. The (k) Question is not, Are God's Commands no Commands, unless we think so, and therefore no sin to break all the Commands in the Bible (which is the Comment he bestows upon us) but whether this

(h) Is not this a plain Distinction? what could be plainer against any such Consequences as *I. C.* draws, and to prove that I understood not what he renders me to have intended?

(i) How plentiful are the Evidences of our Innocency; and how distinctly may the Reader see that *E. B.* writ of Particular & Extraordinary Commands?

(k) Let me pray the Reader, and prevail with him to dwell a while upon this Passage, and do an Innocent Man, yea, an Abused People Justice. Does this

*this plead for Rantism, Athe-
ism, Blasphemy, Murder, &c
as I. C. tells us?*

this or that especial Injuncti-
on to any Particular Person or
Persons, to this or that pecu-
liar End, be warrantably im-

mitable, without sufficient Conviction and Commission: Must
J. F. Baptize because *John* Baptized? or turn Preacher be-
cause *Peter* was one? *E. B.* only denyed Imitation of Anci-
ent Times in Temporary and Shadowy Services, and all those
Preachings, Prayings, Ordinances and Churches, that have
not (as *Peter Martyr* well expresses it) *the holy Spirit for their*
Root. So that instead of his holding a Principle that hath all
Iniquity in the Womb of it, *John Faldo* first perverts his
words, and then to confute them both implies a Denyal of
the holy Spirit to be the only right Leader to the Performance
of Gospel prayer, Preaching and Ordinances, and of gather-
ing of Evangelical Churches, and does as good as tell us, that
God's Commandments are such to him, not because of any
Conviction in himself of the Justness of them, but from the
Testimony of the Scriptures, which for all his high *Boasts* of
Christianity, is a State far beneath those *noble Gentiles*, who
not having an outward Law, were a Law unto themselves, ha-
ving the Effect of it written in their Hearts, their Conscience
bearing witness, &c.

And this we may boldly say, That such as ever acted from
that inward Sense, never thought they did God good Service in
Killing his Servants, whilst great Admirers of the Letter of
the Scriptures, and who, as concerning this Commandment,
They shall not Murder, thought themselves most unblameable,
believed, They did God good Service in killing his Servants.

Nor can I think it so great a Disgrace to our Cause, that we
ingenuously profess the Reason why we desire to fear God, and
keep his Commandments, doing unto others as we would have
them do unto us, not so much to be from the Letter of the Scrip-
ture, as the Convictions of the Eternal Light and Spirit of God
in our Consciences; as it ought to be unto *John Faldo* and
Adherents, who ground their Obedience upon his the
Letter of the Scripture, and not upon such internal

Con-

Convictions. What is it but to say, They could *Lye, Swear, Steal, Kill, &c.* (1) without any Remorse, did they not find such Injunctions and Prohibitions upon record? A Consequence so detestable, yet so natural to their Principles, that if this render them not able Guides to the very Confines of *Rantism* and *Atheism*, I shall gladly ask an Excuse for my Ignorance. But that I may have nothing undone that may compleat the Satisfaction of every moderate Inquirer, I shall further weigh and rejoyne to these words of his.

They who thought they did God good Service in killing his Servants, did not sin in the least, because they were not convinced of a Command to the contrary; nor the Idolaters in the case of Baal, because they thought Baal to be a God indeed.

Now, Reader, observe the Evasion: (m) This Passage relates not to Men's practising what God commands, or our Tenderness in imitating other Saints without Commission, for fear we should offer strang Fire, which is our Question; but their doing that which God never commanded, yea, which Mankind in all Ages hath adjudged impious; and

which to be sure, his Holy Spirit, that E. B. said: All men should wait to be convinced, assisted and led by in fulfilling God's Commandments, never moved any to. He unworthily draws a general Conclusion against us from meer particular Premises. It seems men are to act without, if not against Conviction, upon his principle; and that it is the same thing with him, to commit moral Enormities from an Hardned Heart, and to be tender of taking up any external Practice, or performing.

(1) *This is the Tendency of his Doctrine, who flies out upon Conscience and Inward Conviction, as if they were the only great Enemies of his Salvation.*

(m) *This notable Clause clears our Sense more particularly, and gives a very plain Discovery of our Enemy's Disingenuity. We speak of Positive, J.F. and I.C. conclude our Argument against all moral Commands: these are Ministers of the Gospel all this while, if they may be believed.*

ing some Religious Duty. without the Convictions and Leadings of the Holy Spirit. The Apostle said to such as had not as yet so full clearness as others, That if any were otherwise minded, God would reveal it. He did not injoin them, during that Scruple, to believe or practise the thing doubted; but therefore did Persecutors act inexcusably in their fiery Zeal, because their blind Consciences checkt them not. Again, If *Blindness* came from Education it is (though *Blindness* still (and therefore it was basely done of *J. Faldo*

(n) *What sayes my Reader to this Passage and plain Provision, made by me against blinded, deluded and hardened Minds and Consciences? Does this agree well with my present Adversary's swaggering Consequences, especially that which makes me to deny sins of wilful Ignorance? What Gospel can a Man so qualified be Minister of?*

to say in our Names, that it is not Sin in the least, &c.) more excusable: for in the Dayes of such Ignorance God winks: But if it be a (n) *Blindness*, proceeding from long *Disobedience and Rebellion against the Convictions and Strivings of the good Spirit of God*, as his word *Hardened* implies, then, I say, it is not only very hainous in Gods Sight, but those Persons can never be excus'd neither from great Guilt, nor the Sense of it in themselves, let them or *J. F.* talk never so much of Conscience.

Besides, the most Essential, and Universally Necessary Commands of God were through all Ages confest to; both before there was any of those Writings, we rightly call the *Scriptures of Truth*, from the *Law of Nature*, as many stile it, or rather, the *Law of God placed in Man's Nature*, and since, where they have never been; Therefore whatever particular *hardned and seared Consciences* may say, we have the Consent of Mankind, and their own Rebellion and Lewdness against them. But the Words of *J. Faldo* in plain terms import, as if, 1st, Men were not generally convinced of the Righteousness of the Moral Commands of God; but that Men keep them because they are in the Bible only; which runs against the

the Testimony of Scripture, the Consent of Ages, and the Writings and Judgment of the most Honest and Learn'd *Protestants*. 2ly, As if it were a like Evil, Conscientiously to forbear Running, Willing and Striving in Matters of Worship without the Spirit's Conduct, and *feared* to plead for the *Commission of Murder and Idolatry*, because Men of such Consciences bogle not at it (though that is more then *J. F.* can prove, I mean, that they have no Stroak or Remorie) 3ly, As if we could Worship, Preach, gather Churches, and administer Gospel Ordinances aright without the Spirit. 4ly, That he is not convinced by any other Testimony then the Scripture without, of any Transgression against God's Law. 5ly, It supposes that if Men stay'd till the Spirit mov'd, they should stay long enough (who vainly prate of Praying by the Spirit notwithstanding) never considering that the Spirit standeth ready to *Reveal* it self to their Assistance and Assurance who wait for it, and that all the *Children of God are led by the Spirit of God*, which being our Position, had it but been weighed by this Adversary, he could not (methinks) be so unjust in his Aggravations.

'Tis true, should we believe as he doth, the Spirit is not to be waited for now adayes to lead us, or that it is not ready to our Information, when we wait for its Discoveries and Leadings, our Assertion would look very absurd and loose; for it were to let fall all Worship, but not upon our own Principle, as I said before; for first, all Worship to God ought to be performed by the Assistance of his holy Spirit; for of our selves we can do nothing that is good: And secondly, God's Spirit is ready to assist, instruct and comfort those that wait diligently and patiently for it; yea, God hath given it to the *Rebellious*, that it may judge them, if it do not lead them. It is such *Protestant* Doctrine, that I wonder Men should not know their admired Ancestors Faith when they meet it: Oh great Degeneration into Hardness & Ignorance! Lastly, There is the same to be said against him that pretends to ground all upon the Scripture, that he objects against us, who plead for the Conviction of Conscience, which the Instance of the *Jews Murder of our Lord Jesus Christ* unanswerably proves. There was a Law, that *Blasphemers* should be

put to Death; by this Law they apprehended Jesus, adjudged and got him to be executed: These Men above any Age exalted the Scriptures as the Only Rule. Where lyes the Mistake? Not in the Scripture, but in their blind and envious Application of it. Now I ask, if the only Way for them to have come to the true Sense and Knowledge of him, and escaped that Wicked Murder and the deplorable Consequences of it had not

been to have waited upon God for the (o) Conviction, Discoverie, and Guidance of his

(o) This further proves what Conviction as well as what Commands I understood; and ought to shame my Adversary, if he has any Ingenuity in him, for that ill Use he has made of my words about Conscience and Conviction.

holy Spirit, since Flesh and Blood and the utmost Wit of Man, with the Exactness of the meer Letter of the Scriptures could never give the certain discerning, Knowledge and Savour of him unto that Generation, whose very Words themselves

were Spirit and Life? It was by a Divine Touch, Sense and Knowledge given from above,

that he was truly discern'd, own'd and follow'd of those that believ'd in him, and cleared to him;

(p) What says I. C. to this? Is the Conscience and Conviction I make so necessary, a blind, dark, scared Conscience? Do I leave it thus? Is that the Language of my Doctrine? Is it not a Conscience convinced and taught by God's holy Spirit? Let what follows and the Three Testimonies be weighed.

(p) therefore said Christ, No man cometh to me but whom my Father draweth: Where was that Drawing but within. Again, Simon Peter, Flesh and Blood hath not revealed (what? who I am) but my Father that is in Heaven. So that at last,

Men must come to this Spiritual Sense in themselves, to understand and apply the very Commands of Scripture; other wise, not Justice, but detestable Murder may under the Name

of it be confidently perpetrated; Wherefore we Exhort all, To have Recourse unto God's Spirit, that illuminates certainly, and gives to act unblameably, by which the Scriptures are only understood as they should be, & People brought into the Possession of that Life of Righteousness, they plentifully declare of. Had it not been for this inward Discerning, there had been no Ground for the Abolishment of the whole Jewish Service, which followed some Years after Christ's Ascension. And it is the same Eternal Spirit that is the great Rule and Judge now, which God promised more particularly to shed abroad in the latter Dayes; and is the great inseparable Priviledge from the New and Everlasting Covenant.

But to conclude, Why should it seem so Heterodox in J. Faldo's Judgment, since if Men believe the Scripture upon the Testimony of the Spirit, they practise it by the Knowledge and Power of the same; How else could Paul have decry'd Jewish Ceremonies; or we know, what to take, and what to leave? Or why do we omit any Command therein mentioned? They Circumcised, therefore must I Circumcise? They Baptized, must I therefore Baptize? with forty more particular Cases, wherein nothing can secure any from the Imitation of them, set Conviction or Spiritual Discerning aside. I will offer two or three Testimonies from approved Men in our Defence.

William Tindal, that ancient faithful Protestant Martyr, whom J. Fox, that writ the Books of Martyrs, calls, the English Apostle, speaks thus, That W. Tindal's "it is impossible to understand in the Scripture Works, pag. "more then a Turk, for whosoever (or any 319. p. 80. "that) hath not the Law of God writ in his "Heart to fulfil it. Again, "Without the Spirit it is impossible to understand them.

John Jewel, Bishop of Salisbury, in his excellent Book against the Papists, writ above One Hundred Years ago, says thus to our purpose, "The B. Jew. contr. "Spirit of God is bound neither to Sharp. Hard. p. 532, "ness of Wit, nor to abundance of Learning. 534. "ing: Oftentimes the Unlearned see that

"thing, that the Learned cannot see. Christ saith, *"I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and the Politicks, and hast revealed them unto the Little Ones."* Therefore Epiphanius saith, *Only to the Children of the Holy Ghost all the Holy Scriptures are plain and clear.* Again, *"Flesh and Blood is not able to understand the Holy Will of God without SPECIAL Revelation."* Therefore Christ gave Thanks unto his Father, and likewise opened the Hearts of his Disciples, *"that they might understand the Scriptures, Without this special Help and PROMTING of God's Holy Spirit, the Word of God is unto the Reader, be he never so wise or well learned."* ed. *as the Vision of a sealed Book,*

Now unless Men are bound to do what they do not understand how to do, then only are they to do them where they are Revealed or Discovered to them, which being by the Spirit only, according to their Doctrine, the Testimony and Discoveries of the Spirit are requisite to our understanding of the Scriptures, which implies and comprehends a Discriminating Knowledge or Certain Discerning of what we should practise from what is not obliging upon us to practise, and consequently, that we ought not to run head long without such knowledge.

T. Collier, an Ancient and Eminent Man among the Western-Separatists of our Nation, writeth thus: *"For T. Coll. me to speak of God, because another speaks of him; Works, and to be able to talk much of God as I read of him in p. 247. Scripture, NOT BEING MADE ONE IN THE SAME TRUTH, I see and speak BUT WHAT ANOTHER HATH SPOKEN; and so may speak truly some times of God, but it is by Hear-say, ANOTHER MAN'S TRUTH, BUT NOT MINE; so, I doubt, many a Soul BOASTS IN ANOTHER MAN'S LIGHT.—Again, "I see that external Actions according to a Rule without, is no thing, if not flowing from a Principle of Life and Love within. Which is more then E. B. said, of whom J. Faldo (with unworthy Reflection and base Wrestings) hath said so much.*

This

Thus far goes my *Rejoynder*, and I hope far enough to defeat our Skirmisher, and rout all his false Consequences in the plain Field; I will not abound in my own Sense, but shall leave every impartial Reader to determine, whether *E. Burrough* or *W. Penn* for him understood and intended those Passages to all the Commandments of God, or those only that are of a peculiar and extraordinary Nature, which are both by *J. F.* and *J. C.* so odiously relented and improved, even to all Atheism and Impiety.

But for further Satisfaction to my Reader and to compleat this Adversary's Defeat, I will suppose him making this Acknowledgment and Objection, *viz.*

I grant that both J. F. and myself have unworthily wrong'd E. B's Words and Sense, and W. Penn's too, as to the main scope of the Controversie, believing they intended what they said, not of all the Commands of God, and I am willing to let go the last of the three Passages I cite in my Pamphlet, viz. "When any Man is convinced that what was commanded another is required of him, then, and not till then, he is rightly authorized to perform it, believing this related to extraordinary Cases; but I am yet dissatisfied with the other two Passages still, viz. "No Command in the Scripture is any further obliging upon any Man, then as he finds a Conviction upon his Conscience — "It is Conviction that can only oblige to Obedience. I still believe that all those horrid Consequences I skirmish him with, are due to that Doctrine: What more can J. C. say for himself then this Objection imports? I shall now defend my Words, as he hath laid them down, from any such Inferences as he has given in their Name.

To make my *Answer* clear, it is to be consider'd; first, *What is that Conscience I mean*; next, *What the Conviction, and by whom given*, which understood, corrects his Folly (to say no worse) and ends the Debate with his Defeat.

To say nothing here of the various Definitions that are of Conscience, nor is it so proper, for the Question is about what Conscience, I shall keep to the Distinction in Scripture; the

Scrip-

Scripture mentions two Sorts of Conscience, a Good and an evil Conscience; the Question will be, which I meant; if the last, as sayes *J. C.* I am gone; if the former, he is routed; not the latter, say I, for two Reasons, the one, because a wicked feared Conscience, as such, rejects all Conviction, the other, because I have particularly declared against *J. F.* that spoke not of any such Conscience; nay, I have excepted and made Provision against any such Construction in my very *Answer*; so to take and render me then is injurious. But if I meant it of a corrected, rightly qualified Conscience, such as the Apostle speaks of, *Rom. 2. 14, 15. that bear Witness in the Gentiles to the Work of the Law of God writ in their Hearts*, then it will follow, that this *'kirmisher* is beside the Saddle, and hath shouldered him'self out of the Point.

But next, what is Conviction that oblieth? is it Imagination only? or a *Diatolical Suggestion to kill, rob, lye, &c.* as sayes *J. C.* no such Matter, but a clear Understanding and sound Judgment, and upon right Conclusions, from the Manifestation of the Light, Grace or Spirit of God, that attends all People whose Day is not over for their Conviction and Conversion to God; this I do verbally provide for in my *Answer* and *Rejoynder* to *J. Faldo*, yet hath *J. C.* so strangely rendered both me and my Assertions therein; certainly this Man is the greatest of *Novices* in our Controversie and Religion, or incomparably base; for either he supposeth that we do not hold, *That all Men are enlightned with a measure of saving Light so as that Men cannot plead ignorance of what is fit for them to do*, which is our known Principle, and he confesseth it, p. 13. or that if he doth so know, he must admit that this divine Light is idle and insufficient to convince People; or *listly*, believing neither, he doth very ill to tell the World in our Name, that we make *debauched and feared Consciences our Rules of Obedience to Salvation*, and subject the Laws of God and Man to the Acknowledgment of such depraved Consciences.

Again, *where there is no Law, there is no Transgression*, and where the Law is not known, there is no Law; now *J. C.*
would

would have us believe, p. 8. & 9. that the very Ten Commandments, as well as the Sayings of p. 8. & 9. Christ, and Writings of his *Apostles* are so spiritual and mysterious, that carnal Men, as such, cannot know them, no not so much as to understand what God means when he sayes, *Thou shalt not kill*: Now if this Tale be true, what's become of J.C. for if the Scripture sayes *Where there is no Law, there is no Transgression*, and Reason assures us, that where a Law is not known, there is no Law, and that J. C. tells us, that no Man that is not spiritual can know God's Laws and Commands, even when they are published, and that the Spirit of God only gives the spiritual Knowledge of them; will it not unavoidably follow, That no Command obligeth without Conviction, since no Command ties without Knowledge, which is Conviction, sayes J.C. p. 3. yet again the whole Bible J.C. receives for Truth, either by Authority or Revelation, both which Wayes require Conviction; for if he goes upon the Foot of Authority, he must be satisfied in his Conscience that those who writ, divulged, preserved and recommended it have not put any Trick or Abuse upon him, which is Credit upon a Sort of Conviction; if he embraceth the Bible upon the Revelation and Testimony of the Spirit in himself (the old Protestants Plea) that is not possible without Conviction, for Evidence is Knowledge, & Knowledge Conviction; and if I must have the Conviction of God's Spirit for the whole, I must have it for the Parts; and therefore no Command in Scripture is any further obliging upon any Man then as he finds a Conviction upon his Conscience; the contrary makes God a very hard Master; for 'tis to say, that he reaps where he hath not sown, that his Laws are not binding where they are not known, and that he requires an Obedience without giving Men the Understanding of their Duty: again, they are Christ's own Words, *I will send the Comforter, or rather Advocate unto you, and when he is come, he will convince the World of Sin*. I demand if the Conviction of the Spirit is not here made the Rule of Judgment and Practice. Again, *If I had not done among them the Works that*

Joh. 16. 7, 8.

Chap. 15. 24.

none

none other man did, they had not had Sin; here Conviction goes before Sin, and that makes Death follow Sin: For the Wrath

of God is revealed from Heaven against all Un-
 Rom. 18. 19. godliness and Unrighteousness of men, who hold
 the Truth in Unrighteousness, because that
 which may be known of God is **MANIFEST IN THEM**,
 for God hath **SHEWED** it unto them. So the

Mic. 6. 8. Prophet, He hath **SHEWED** unto thee O Man
 what is good. And upon whom doth not his Light

Joh. 1. 5. 9. arise? In him was Life, and the Life the Light
 of Men; that was the true Light which **LIGHT**.

ETH EVERY Man that cometh into the World. For it is a
 Shame to speak of those Things which are

Ephc. 5. 12, 13. done of them in secret; but **ALL THINGS**
THAT ARE REPROVED are made

MANIFEST by the Light. For the Grace of God that brings
 Salvation hath **APPEARED** unto **ALL** Men, teaching
 us, that denying Ungodliness and **Worldly Lusts** we should live
 soberly, righteously and godly in this present **World**. For
 if our **HEART** condemn us, God is great-

Joh. 3. 20, 21. er, and knoweth all Things; Beloved, if our
HEART condemn us not, then have we Con-

fidence towards God; which Passages prove an universal Prin-
 ciple, not condemning without requiring, nor requiring with-
 out manifesting and convincing; therefore it is no God-blasph-
 ming nor Soul-damning Error (as sayes J. C. p. 14.) to affirm
 that there is no Obligation without Conviction, nor Duty with-
 out Knowledge; what would this Skirmisher

Rom. 10. 2. mak Jews of us, to act upon Zeal without
 Acts 18. 22, 23. Knowledge? or Athenians, to worship and
 dedicate Temples to an unknown God? and

lay it down for an Axiom of Divinity, That Men stand oblig'd,
 not only without, but against Conviction; is he not like to
 give a rare account of his Onset, that mannages it at this Rate?
 the poor Man has mist his Blow, and is fallen down with striking
 at me; this appears by his manifest Mistakes and gross Con-
 tradictions, too, his Mistakes I have already shown; I shall

now touch briefly upon his Contradictions, wherein he is as kind as he was cruel, and gives but all that he plundered from us, and so ends the Skirmish. His first Contradiction is this.

I grant you that no man stands bound to obey any Command, which is utterly impossible for him to know & be convinced of; But doth this assoyl and clear him from yielding P. 11. *the Cause?—But where nothing hinders a man from knowing his Duty, but his own Neglect and wilful Carelessness, and where a man shall by Sin debauch and sear his Conscience, will you excuse this Man—If indeed the Case were so, that no Conviction could be, or none that I could any Way compass, then I were in no Fault, but where it is my Fault if I be unconvinced—in such Case God may justly charge me with the Omission of Duty, and the Commission of Evil—and by granting this, I assoyl and clear the Justice of God.*

No doubt in the least, and a Seasonable Peccavi for what he has done, for, how wide is this off what I have said, of which I. C. has said so very ill? I say, *No Command is obliging without Conviction; I. C. saith, No Command is obliging without Conviction, provided he doth not hinder his own Convincement.* As if I stated it, that *Let men shut their Eyes, stop their Ears, rebel, blaspheme, give themselves up to all Superfluity of Naughtiness till Conscience is seared as with an hot Iron, yet without the Conscience be convinced, or that God by Force make it to see, hear, and be sensible whether it will or no, men are not obliged by any of his Commands;* for this is the very Way he states the Case for me, though I do so particularly provide against any such dissolute and infamous Pretences. This is so plain, that when I say, that Conviction only obliges to Obedience, I add, that what works the Conviction is the Manifesting Light. Universal Grace or Quickning Spirit in the Heart of Mankind; so that let us now see the real Difference betwixt this Skirmish. *Sher's Grant at the End of the Day, and what he so furiously flew upon in the Beginning.* Saith he, *I am bound to obey no Command, but what I am convinced of, provided I do not neglect or reject the means of my Convincement.* P. 11. Say I, *No Command is further obliging upon me, than as I find a Conviction in my Conscience by the Light, Grace or Spirit of God, unto which all men should have regard; for that follows in my same Answer*

swer as an Explanation and Guard to that Assertion, most unworthily neglected by my Adversary, only to make Room for this vain and fruitless Skirmish. Now unless my Conviction by the Grace of God, be neglecting the means of Conviction (as most undoubtedly it is not it being the only Way of true Conviction) what *sort* of Difference is there between my Assertion, and his Concession? For Instance, no man is bound to answer a Question he doth not hear, say I; no man is bound to answer a Question he does not hear, *if he did not stop his Ears, or refuse to hear*, saith he, as if I admitted, that *men might stop their Ears, and yet be excusable*, which is to read my Assertion thus, *No man is bound to answer a Question that he will not hear; and no Command is obliging upon a man that will not be convinced.* The most contradictory to my Assertion that can well be, especially when I neither lay the Obligation upon every Conviction, but that only which comes from the Holy Spirit of Truth; that is alwayes present to convince all of their Duty, nor subject that Conviction to the corrupt wills of Men.

I shall here sum up all my Authorities into one, and that is *W. Perkins* a famous man in his time, whose Judgment may perhaps sway a little to correct the Extravagancy of this young Skirmisher.

— ‘Such Persons as have not so much as heard of Christ, though they are apt and fit to be bound in Conscience by the Gospel in as much as they are the *W. Perk.* ‘Creatures of God, yet are they not indeed *Works of* ‘*ally bound, till such time as the Gospel be REVEAL-*
Consc. p. ‘*ED, or at the least means of Revelation offered.*
512. ‘*Reason I. VVhatsoever Doctrine or Law doth*
‘ bind Conscience, must in some Part BE KNOWN by Na-
‘ ture or by Grace, or by both; the Understanding must FIRST
‘ OF ALL CONCEIVE or at the least have means of conceiving
‘ fore Conscience can constrain, because is BINDETH BY VIR.
TUE OF KNOWN CONCLUSIONS in the Mind, there,
fore things that are ALTOGETHER UNKNOWN AND
UNCONCEIVED OF THE UNDERSTANDING
DO

DO NOT BIND IN CONSCIENCE. Now that the Gospel is unknown of many I have already proved, therefore it binds them not in Conscience. II. Paul saith, Rom. 2. 12. *They which sin without Law, shall be condemned without Law.* To this he brings *Augustine, Tract. 89.* on John 15. 22. saying, *that the Gentiles may have an Excuse for not believing in Christ.* Bish. *Sanderfon* is of the same Judgment in his *Oxford Lectures* on Conscience.

Now for his next Contradiction, which is in ample manner thus.

God and CONSCIENCE will never smite for meer (p. 11.) *and total Impossibilities*; what are they I.C? *to obey a Command which is utterly impossible to know or be convinced of*: Very well, enough of this before; but what's the Matter with Conscience? how comes this strange Advance of a suddain from the Bar to the Bench? what, a Regicide, a Parricide, a Murderer, an Adulterer, a Drunkard, a Thief, a Traytor, a Tyrant, a Blasphemer, an Atheist, and now a Judge, and such a Judge too as takes Place next God himself in Judgment; *God and CONSCIENCE will never smite and condemn, &c.* O Powerful Conscience! and O Righteous Conscience too! what, a just Judge at last! both able and equal? certainly then it can be no Error to follow thy Dictates, nor make thy Convictions the Measures of our Obedience; but tell me O Conscience, if Princes and Rulers make never so good Laws, wilt thou come and say, *I deny all these Laws and the Makers of them; Children may murder their Parents; Subjects, their Princes; Servants, their Masters; one Man, another?* p. 5, 6.

Dost thou require men to do all these Impieties under pain of Damnation? if not, go to I. C. for Satisfaction; for he has grievously abused thee.

In short, Reader, So perplext is the Man in his Skirmish, that he seems to have fear'd no Body so much as himself; he has frightened himself with his own Bulbeggary; and as it happens with young Hotspurs, Conceit carries them on, but leaves them in the Fray, to get off as they can: so it has fallen out with I. C. he is in, and he knows not how to get out again.

One while he appeals to God and Conscience; *If God and*

Conscience approve me, p. 2. here he makes *Conscience* the Rule of his Writing as well as God; another while, *We may do the most horrid Crimes, and yet Conscience stand to them, and not only not smite us, but approve us and praise us, p. 5.* By and by, God and CONSCIENCE will never smite and condemn for meer Impossibilities; here again it is joyned with God in Righteous Judgment, p. 11.

Again, *If Conviction be the Ground of Obedience, and the Authority of Scripture depend upon the Rectitude and Purity of Conscience, then all rational Law, Order and Government divine and human is overturned, and a stop put to all Religion and Piety towards God, to all Conscience, Honesty and Charity towards Men. Let God command what he will, Conscience may come and say, I deny this Command and him that commandeth it, p. 5.*

I desire to know of this Man, by what Trope or Figure it is that he makes adhering to Conscience the Way to *overturn* and stop Conscience: that's the first Case of Conscience I have to ask of him.

The second is this, how Conscience can be coupled with Honesty and Charity, nay, with God himself, and yet have the Impudence to tell God, *I deny thy Command and thee too*; is not this strang Divinity? surely this Man is but a Parson by the by; for he violates the common Rules of Theology, as their own Schools teach.

But once more in Honour of Conscience, and to make her amends, as he began with the leave of Conscience, he ends, if we will believe him, with the Judgment of Conscience, hear him.

I would be glad to make the best I can of your Position, but I must protest my Conscience and Conviction; thus doth he make that his Guide his whole Pamphlet reprobates.

The next Contradiction is this, that Conscience is made by him to be killed with Sin, as if it were a just Principle; and by and by he renders it the scared active Sinner, p. 5. One more,

Lastly, he tells us, that he grants that without the Light within we could not at all come to the Knowledge of the Scriptures, p. 12. yet that the Light within gives the Drunkard leave to be drunk.

Again,

Again, *The Light within, which should be his GUIDE, like a negligent drunken Coach-man sleeps, and the Horses run wood, or he drives into Pits and Bogs; so doth the Light within take Part with the Flesh and Satan against you*, p. 13.

These Contradictions speak for themselves, though against him; the Reader may easily judge at what a Pass this Parson-skirmisher hath reduced himself, that writes at this Randone Rate.

But what further of his elaborate Studies in Divinity? why this, *If Scripture go* (says he) *farewel God, and Christ, and Heaven, and all Law, and Rule*, p. 13.

Now God forbid that the Scriptures should go; but since in telling a Fib of us (as if we slighted them) he has adventured such an Axiom abroad in the World, I think fit thus to animadvert: Doth God, Christ, Heaven, all Law and Rule depend upon Scripture? strange Change! *the Creator depends upon the Creature; the Saviour upon his Message; Heaven upon the History of it?* Ridiculous, as well as blasphemous. Well, but this is the worst Sense; let us see if we can find the best, and that is this, *Farewel to our Knowledge and Enjoyment of God, Christ, Heaven, &c. if the Scriptures were lost*; but this is also Extravagant, since God hath not so tyed up himself to Scripture; the Scripture it self tells us of a Law writ in the Heart, and that this is not an Inferiour State neither, but that of the New and everlasting Covenant. Again *Heb. 8.* was there no God, Christ or Heaven, Law or Rule before Scripture? the contrary is notorious, the World had enjoyed many Ages before the Scriptures were in Being; Paradise needed them not; and *Abraham, Isaac and Jacob* had them not; and can this Parson think there was no Knowledge of God, Christ, Heaven, Law or Rule in those Ages? wonderful! what cross Prospects doth this Man take of Religion! But what becomes of his spiritual Laws writ in Mans Nature? p. 8; 9: if all would be lost with the Scriptures (which God preserve) how cross is this to the Apostle's Sentence in this very Place, *Rom. 2. For the Gentiles which have not the Law, do by Nature the Things contained in the Law, and are a Law unto themselves: it seems here was God, Heaven, Law & Rule without Scripture.*

Lastly, He would needs have it, That men may commit all sorts of Impiety upon Conviction; see p. 4, 5, 10, 11. whereas all these Evils are committed against Conviction, sayes every Orthodox Man, be they Sins of Wilfulness, Searedness or Ignorance; for Wilfulness resists Conviction; Searedness overlays, smothers or kills it, if it be possible; and Ignorance is Darkness or Blindness, which is just opposite to Conviction.

Perhaps he thought any thing would do against the *Quakers*, especially if *Skirmish* and *Imprimatur* began it; but can he in his Conscience think (for now he tells us he hath one, and he can appeal to it too) *that the Light within helps to the Understanding of Scripture, and ought to be our Guide; and yet that it should be a leud drunken, fleshly, satanical Principle, and a Rebel against God that gave it for those excellent Ends of knowing Scripture, and regulating our Conversation accordingly? Shall I return him his own Saying? Quis talia fando temperet a lachrymis?* though we had all gone astray, I ever thought our Guide had kept the Way, and that should be our Condemnation; but this Man teacheth other Doctrine, namely, that the Guide God hath given us leads to be drunk, and takes Part with the Flesh and Satan against God. What follows, but that every Man is discharged from adhering to such a Guide, especially since the People in the Coach are not to be blamed, if the Coach-man drive them into Pits or Bogs; but seriously Parson is there no *Soul damning* or *God blaspheming Error* in this Doctrine, that chargeth him with making so ill Provision for the Rule of Man's Life; *wouldst not thou take a better Coach-man, lest thy Horses, with thy Wits should run wood?* And hath the Almighty so ill helped us with a Guide, and yet denounceth so many heavy and eternal Punishments, in case I miss my Way? This false Step in Divinity drives me to observe three or four more, and so conclude.

The next is this, *That the Indians have no Knowledge of Good or Evil;* which besides that contradicts

the Testimony of Travailleurs, and the Judgment of all Learned Men; and which is more, the Scripture too, that demanded of old, *Upon whom does not his Light arise?* and tells us, *That every Man has a Measure of Light, and that the*

the Grace of God appeared to all Men, the Parson contradicts himself; for he tells us of Laws of God writ in Man's Nature, which includes Indians, if Indians be Men.

His next Error expressed or implied by several places of his Pamphlet is, *That all men are not convinced, reproved or condemned, though they may have the Affairs of* p. 9, 10. *it.* I affirm that all men are Convinced, though they hear it not to heart; for men see their Sin, unless they have blinded their Sight away, in case that can entirely be. *God hath shewed unto thee. O Man what is good: What Man is this?* Mic. 6. 8. *the law? yes, and the Gentile too: O Man! that is, Monk-kind; and can man see the Good and not the Evil, or can he see either and not be convinced? Munstrum Horrendum Ingens.* Pray how is man left without Excuse, if God shows him not Good and Evil? and can he see, and not be convinced? Sight is Conviction.

But when all is done, granting the Man his black Opinion of Conscience and Conviction; what can he say of a Quaker's Conscience I cannot say of a Protestant's? Will he betray his own Nest, or mark his own Nose? What other Argument used *Luther, Melancthon, Zwingliut, Calvin and Beza &c.* abroad; *B. Hooper, T. Bradford, J. Philpot, B. Jewel, &c.* at home? for their Separation from the Church of Rome? Does not this man know, that all those horrid Consequences he has heaped upon my Assertion, may be (and some of them have been) urged against the men named and their Followers by the *Papish Church*, yea, and by one another too? Is this Man a *Protestant*? Why not a *Papist*? *Answer.* Because of Conscience and Conviction to the contrary; *Hold there,* says the *Papist*, *the Church is above a private Conscience; and what know I but your Conscience will Lye, Steal, Rebel against the Government, and at last Cut Throats.* O by no means, *J. C.* may say, I am go such Man, my Conscience teaches me better things: *Never tell me of that,* says the *Papist*, *whilst you make Conscience and Conviction the Rule of your Actions towards the Church, I have Cause to fear that will one time or other pretend a Conviction to follow all manner of Lusts, to overturn Law and Government, and to stop all Religion and Piety towards God, all Conscience,*

ence, *Honesty and Charity towards Men*, p. 15. But God and Conscience approves me, says *J. C.* p. 2. I cannot believe more than I can believe; nor do God and Conscience ever smite for meer Impossibilities, p. 11. and I must protest Conscience and Conviction for what I do, p. 13. And thus *J. C.* comes off with his *Papist*. Would one think then that this Man should fall so severely upon me for having any regard to Conscience and Conviction? one would think he were beside himself, as well as the Truth: But I am not without Hopes of his Information and Repentance; till then I would advise the *Imprimatur* man, not to be so *Licentious*; and in the mean while, it can do him no harm to meditate well upon this Passage of Scripture, *And he saith: all, both great and small, rich and poor, bond & free to receive a MARK on their Right Hands or in their Fore-heads; and that no man might BUY or SELL, save he that had the MARK or the NAME of the BEAST,* Rev. 13. 16, 17.

I shall conclude with the Judgment of *B. Andrews*, *W. Perkins* and *B. Wilkins* upon Conscience, and that shall be my Contribution to the Parson's better Proficiency in Divinity; for I hear he is but lately and by Accident of the Trade.

Lane. Andrews Bp. of Winton, on the *Commandments*, chap. 6. saith, 'In the WORST of Men, when God puts the Bit in their Mouthes, those Sparks (*viz.* that he hath placed in man) will fly out. N. 5. He calls Conscience, *God's Deputy or Vice-gerent*.

W. Perkins, *Treatise of Conscience*, in his Works Theological, 1 vol. pag. 517. Lond. 1636. impress. 'Conscience is a part of the Understanding in all reasonable Creatures, determining of their particular Actions, either with them or against them. — Understanding hath two parts, *Theoretical & Practical*; under the latter is Conscience, because his propriety is to judge of the Goodness or Badness of Things

'or Actions done—Reason of the Name of
 'Conscience, *scire* to know, is of one Man alone p. 518
 'by himself; and *conscire* is when two at the least
 'know some one secret thing, either of them know-
 'ing it together with the other: Therefore the Name
 'of *conscientia* or *conscientia*, Conscience, is that thing
 'that combines two together, and makes them Part-
 'ners in the Knowledge of one and the same secret.
 '—Man by a Gift given him of God knows, to-
 'gether with God, the same things of himself:
 'And this Gift is named Conscience. — It is
 '(as it were) a little G. d. sitting in the middle p. 519
 'of Mens Hearts, *arresting them in this Life, as they*
 '*shall be at the Tribunal of God in the last Judgment.*
 '—Power in the Soul, the Property whereof is
 'to take the Principles and Conclusions of the Mind,
 'and apply them, and by applying, either to *Accuse*
 'or *Excuse*—If Conscience be lost, it is only in re-
 'spect of the use thereof, as Reason in a Drunkard,
 'and not otherwise—Conscience is a Thing Note.
 'of a *divine Nature*, and is a thing placed of
 'God in the midst, between him and Man, as an Ar-
 'bitrator, to give Sentence and to pronounce either with
 'Man or against Man unto God.

Bish. *Wilkins's Real Character*, Definition of Con-
 'science, 'Its a Faculty whereby we apply general
 'Principles to particular Cases, being a practical
 'Judgment or Memory, relating to Matters of Duty,
 'The Opposite to it, *Unconscionableness, Searedness,*
 '*Profligateness, &c.*

These Testimonies give great Honour to Conscience, as the
 generality of Professions give to the Men. By them it appears
 that *Insensibility* is not Conscience or Conviction; and the Truth
is

unconscionable implies that *conscionable* is *reasonable*, just and good.

For our Parts, we believe that God has placed his *Witness* in every Soul, Heart and Conscience; and that all Mankind shall be Accused or Excused by it; they that rebel against it, to them shall it be a Never-Dying Worm; to them that love and obey it, an Everlasting Comforter.

By this hath God awakened and redeemed us from a vain Conversation; 'Tis his ancient Light and Spirit that strove with the old World, and strives with this: To no other Spirit is our Testimony, neither Conscience or Conviction, then that which is according to the Nature of it. And as I can make my Appeal to the Neighbours of *I. C.* and all other People else where, if ever our Consciences or Convictions have led us to any such detestable Enormities, as he charges upon our Doctrines and Principles; and if we have not rather had our Conversation among them in all *Gentleness, Sobriety and Honesty*; so do I warn all, to whom this comes, that they judge us not with Unrighteous Judgment, nor readily receive the Reports and Suggestions of prejudiced Men against us and our holy Way. 'Tis no easie thing to Flesh and Blood, for us to live uprightly in the Profession of it: meer Outside, Historical Faith, Large Shews, much Talk for Religion, will not do the Matter, if the Heart remains unsubjected, the affections unmortified, and no Peace with God sealed to the Soul; *Depart from me*, will be the last dismal Sentence.

Therefore my dear Country-men, Grieve not God's Holy Spirit; encline your Hearts to his pure Word; 'tis nigh you (as *Rom. 10.*) that you should obey it and do it; it will reform and regenerate you, it will create all things new. from an Hard to a Broken Heart, from a Vain to a Contrite Spirit; new Affections, new Desires, new Love, new Friendship, new Words, new Works, new Customs and Fashions (not like the World's, that shall pass away, and Vexation of Spirit only remain in lieu of them forever) Then shall the Peace of God flow into your Souls as a River, and nothing shall ever harm or make you afraid.

Truly Friends, a Vain, Worldly, Unwatchful Conversation

tion unrepented of, be your Profession and Church what will, will one Day harm and make you afraid; for God Reward all people according to their Works: at that sol Day it will not be Well Talkt, or Well Profess, but *WELL DONE*, good and faithful servants; Why? Because th have kept his holy Sayings; Remember what Christ Jesus said (by whom God will judge the Secrets of all Hearts in the Day of Account) that *for every Idle Word which Man speaketh, shall he give an Account in the Day of Judgment.*

As one that knows the Terrors of the Lord, I would persuade all men to turn to the living God; *For if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear? for the Kingdom of God stands in Righteousness, Peace and Joy in the holy Ghost;* and Sinners have nothing to do there: Neither think, that you are saved by Christ from Wrath, and not saved from Sin; or that he has saved you from the Guilt, though the Nature and Acts of Sin remain; no such can walk with God here; for they must be translated, changed, renewed; muchless can they enjoy the Lord hereafter. Wherefore cast about, and see how it is with you; hearken while it is today; your faithful Monitor is in your own Bosom, and *Waits and Knocks* to be let into your most inward Affection, that he may be your Delight, the prime Object of your Love; and blessed are they that are not offended in him, but believe in him, and confess him before all men; the *Outside Jew* despised him then, the *Outside Christian* sleights him now; but blessed be God, this spiritual Appearance of Christ in the Soul, to the *Jews* (the Professors) a Stumbling-block, to the *Greeks* (the Wise Men) Foolishness, is unto us, who have believed therein, the mighty power of God to our Salvation; and the worst desire I have for you is, That you also may sincerely believe, and when Time with you shall be no more, receive, with all those that in the Self-denying Life of holy Jesus walk, and faint not, to the End of their Dayes, Glory, Honour and Eternal Life, *Amen.*

THE END.